A TREATISE OF GRACE AND DUTY.

By *Francis Fuller*. M. A.

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To the Right

HONOURABLE

THOMAS

LORD

CREW.

My Lord,

THere are *Two things that keep up Friendſhip betwixt God and us*, viz.

The Receipt of Grace from him, and the Return of Duty to him, and both, our Honour, as well as our Interest; Sin is a degradation, it proved so to the Angels, and to us, (for we both lost our dignity, as well as our Purity by it) and to serve, is a kind of diminution in its self, but Grace is an Honour, (the Honour that comes from God only) and so is his Service too. It is so in it self, (for, it is perfect free-

freedom) ſo to Angels , (they are oftner called Angels , then Spirits, which is a Title of Office) ſo to all good Men , (David eſteemed it above his Honour of being King of Iſrael) Yea it is ſo to God himſelf, (viz. *A Declarative, not an Eſſential Honour,*) *and therefore may well be eſteemed ſo to us, and by us. An Honour, that no outward meanneſs can Eclipſe, for , it carries*

Glory with it, as the Tabernacle did, though covered with Badgers Skins, because the Ark was there. A greater Honour, then either to serve the greatest upon Earth, to be served by them, or rankt among them, yea a greater Honour for God to say he is Honoured by it, then to Honour us for it.

My

My Lord,

Such Honour have all Gods Saints, ſuch was the Ancient Honour of your Family, and ſuch is yours, the greateſt Honour, that ever you had here, or can have; and that it may ever be ſo, that when you ſhall leave the fading Honour of this Tranſitory World, you may be crowned with Everlaſting Honour in the

the World to come, is the Conſtant and Sincere deſire, of

Your Lordſhips

moſt humble Servant,

F. Fuller.

THE

THE EPISTLE TO THE READER.

Solomon ſayes Wiſdom is the principal thing, *viz.* Not hu-

humane Wiſdom but
Divine; Wiſdom ex-
cells among all other
Vertues, and this kind
of Wiſdom among all
other kinds. That, when
Sanctified, beautifies, but
this Sanctifies that, and
exalts a Saint above a
Man, as that does a
Man above a Beaſt, it
that will wither, but
this will grow up to
Glory. Of other things
we may have too much,
of this never enough,

if

if we deſire no more, we have none, and if we ſeek not after it, we never deſired it; if we have none, we ſhall loſe our Crown, and if we ſeek not after more, we ſhall leſſen it, in having it conſiſts our ſafety, in encreaſing in it our Comfort: That in the Truth of it, and this in the Degree.

Happy they then that ſo prize it, as to ſeek it, and ſo ſeek as

to

to find it, and when found, endeavour after a perfection in it.

F. Fuller.

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A Trea-

A TREATISE OF Grace *and* Duty.

CHAP. I.

Of the Nature of Grace.

GRACE is taken either Actively, or Passively.

(1.) *Actively*, viz.

For the free Love and Favour of God, whereby we are accepted in Christ, the first Spring and Fountain of all,

Dei gratia increata pro affectu. Eph. 2.8. 2 Tim. 1. 9.

God's good Will to us.

χάρισμα *gratia creata pro effectu*, Rom. 6. 23.

(2.) *Paſſively*, viz.

For the Gifts of the Spirit, the Fruits of the Firſt Grace, Streams flowing from that head Spring,

God's good Work in us.

The firſt, is the Cauſe, the latter, is the Effect, that, is without us, this, is within us, that, is an Attribute in God, this, a quality in us, in that, conſiſts our Juſtification, in this, our Sanctification, by one, we are Sanctified, and made Holy, by the other, we are ſav'd, and made happy.

Grace is the Tenure and Charter we hold Heaven by from God, yet it is as much Grace to fit us for Heaven, as to give us Heaven, as much Grace, and in ſome ſenſe more, to give us Grace, *then Glory.*

There

There are two Expreſſions in Scripture (among all the reſt) uſed by the Spirit, to ſet forth the Nature of Grace, *viz.* (1.) A New Creation. (2.) A New Birth.

(1.) *A New Creation.*

Partly becauſe the Being of a Saint lyes in it, All other things contribute nothing to the ſubſtantial part of a Saint, for, as *Adam* was but the Figure of a Man, before Life was breathed into him, no more is he of a Saint, for he begins not to be, until new created, 2 Cor. 5. 17. καινὴ κτίσις, 1 Cor. 1. 30.

He does not only a little differ from himſelf, but as much as a Sheep from a Wolf, and a Lamb from a Lion.

Partly, Becauſe the New Creature differs in a fundamental point from all other that are not of the ſame make, next to the making of

the Man Chriſt Jeſus, never ſo much Glory appeared, as in this, not in *Adam*, nor in the Angels, for, he in Innocency never ſhould have had, nor ſhall they ever have, ſuch a near Union with Chriſt, as he has, and for ever ſhall have,

Eph. 2. 10. It is called God's workmanſhip; the Word ſignifies a Maſter-piece, the utmoſt of skill, a work, that cannot be eaſily exceeded.

The New Creature is another manner of Creature, then what was ever in the World before, among all the ſorts that God made ſuch a one as was never made, nor ſeen before, nor never ſhould have been, had not God determined to give Chriſt to the World,

Partly, Becauſe where Grace appears, it makes ſuch a change, as if it was not the ſame Creature, but of a different kind,

Nothing makes one Man differ from another ſo much, as Grace,

Partly,

Partly, Becauſe where one Grace is given, all are given.

A Creature is a compound Being, and ſo is the New Creature too, a Picture repreſents not only the ſubſtantial part, but every Feature, and the New Creature, the lineaments of every Grace (Grace for Grace) in Chriſt, though in a low, and poor meaſure.

The common Gifts of the Spirit, (Gifts of Edification) are given diſtributively, ſome to one, and ſome to another, none have all, but every one his proper gift, but the ſpecial and ſaving gifts (gifts for Sanctification) are all given not to one, Holineſs, and to another, Faith, but to every one all, none are given, unleſs all are given, 1 Cor. 13. 8,9.

Partly, To ſhow the difference betwixt the firſt Creation and this:

The first Creation was a Work of Infinite Power and Wisdom, and this second Creation is a new addition of that Power and Wisdom that appeared in making the World, for, God in this work makes (as it were) a new World; and a new one might have been easier made: for, though the difference betwixt something and nothing in the first Creation, was one of the greatest difficulties the Philosophers ever met with to reconcile, yet here, are more, and greater, for, in the first Creation, there was but one difficulty, *viz.* nothing to assist, but in this, there are two, *viz.* not only nothing to help, and assist, but something to resist,

(1.) In this, there is the same that was in the first Creation, *viz.* nothing to help.

Ex nihilo simpliciter, vel secundum quid.

In the first Creation, God made all out of nothing, (*viz.* either simply nothing, as the first matter created was, or that, which was no

no way diſpos'd to the production of ſuch forms, as that matter was in reſpect of the things created out of it) there was not ſo much as a Stick, or Stone found to his hand, in raiſing the great Fabrick of the World, no preexiſtent matter, to help on ſuch a production, and no leſs, in this ſecond Creation, *viz.* no good thing in us by Nature, either to enable, or diſpoſe to it, not ſo much as a good Thought or Deſire of ours, nothing in the underſtanding, to comply with Spiritual Truth, nor in the Will, to delight in Spiritual Good, nor any thing in us, to move God to it. Rom. 7. 18.

The firſt Creation was a voluntary act, there was no deſerving Cauſe of it, and ſo is the ſecond Creation too, for, there was not any thing in us, either to move God to it, or aſſiſt him in it, it was not deduced from us, but freely beſtowed on us.

(2.) In this, there is more than was in the first Creation, *viz.* something to resist,

In the first Creation, there was nothing to help, nor resist, but in this, there is something to resist, and therefore the greater work of the two, in regard of the opposition God meets with, first to conquer aed subdue, (*viz.* the enmity in our minds) before he can go to work, and to pull down, (*viz.* our high Thoughts and Imaginations) before he can build the bestowing of new qualities, is no more indeed than the first Creation, but the changing of the will is more, for, the will (which is the utmost strength of the Soul) resists, and opposes it (how often would I but ye would not?) Yea, something from the Devil to resist, (who does all he can, either to hinder the conception of Grace; stifle it in the Birth, or obstruct the growth, and increase

Matth. 23.

creaſe of it) yea there is ſomething in God himſelf, once ſeemed to reſiſt, *viz.* his Juſtice and Mercy to reſiſt each other,

Though the Creatures never provokt God, not to create them, yet we have, not to renew, and ſave us,

(2.) *A New Birth.*

Partly to ſhow, John 3. 3.

(1.) The great defilement of our Nature by Sin, being under the pollution, as well as the imputation of *Adam*'s Sin, ſo fixt, and riveted, that nothing but a new Birth can remove it, nor that totally here, for,

As it comes in by the firſt Birth, ſo it is but in part removed by the ſecond

(2.) The ſecret manner of the Work.

The

The way of the Natural Birth is mysterious, but much more the Spiritual, the effects of it are apparent, (as Light out of Darkness, and Life out of Death) but the Nature and Manner of working are supernatural, and incomprehensible,

Eccles. 11. 5. John 3. 7, 8. Psal. 139. 14, 15, 16. *Motum scimus modum nescimus.*

We may say of all the Members of the new Man, as David *of the Members of his Body, they are curiously wrought, fearfully, and wonderfully made.*

(3.) The pangs and throes (that more, or less) are felt in the work.

Sick fits, and sharp throes (not in all alike, but in all some,) accompany the Natural Birth, and no less the Spiritual.

Psalm 88. 1. *ad* 9. Hosea 13. 13. *ad* 19.

Sore travel and hard labour, for there is no change contrary to Nature without pain and difficulty.

(3.) The

(4.) The neceſſity of a New Birth.

Every Creature or Life, has a principle to act by, ſupernatural Actions are ſuch, as Nature never did, nor can do, there muſt be therefore a new principle given to enable them, for the Principle, and Actions are ever alike.

Water may be forct, but it naturally riſes no higher than its ſpring.

(5.) The ſmall beginnings of Grace, and the gradual proceeding of it.

We are not born Men, but Babes in Nature, and ſo we are in Grace too.

The New Man is born at once, but grows up by degrees, to his fulneſs of ſtature in Chriſt. Philip. 3. 11.

(6.) Our

(6.) Our inability to it.

We are not born of Blood (neither Ancient, nor Honourable) nor of Flesh, (as the Natural Birth is) nor of our own Will, but of God, for, being dead in Sin, we can no more form our selves in Grace, than in Nature, nor any more give Life to our Souls, than we can to our Bodies.

John 1.

1 John 3. 9.

The Act is ours, but the Power that enables to it, is God's.

(7.) And partly to distinguish betwixt this, and the Natural Birth, and to shew the excellency of this, above that.

We are as much a new upon a principle of Grace, as the New born Child that never saw the Light before, and as we have a distinguishing principle as we are Men, that is the foundation of our Manhood, so we have a principle of Life as we are Christians, that depends, not on the Union of the Soul,

Soul and Body, but of Christ and the Soul, which is not only another Life than that of Nature, for degree, but for kind too, specifically differing, as the Life of Reason specifically differs from the Life of Sense.

They that are new born, are best born, they are best descended, (for, they are born of God) best allied (God is their Father, and Christ the first born, their elder Brother) best named, (they have a new Name) best spirited, (a Spirit of Glory rests upon them) best fed (they eat the hidden Manna) best taught, (they are all taught of God) best clothed (arrayed in fine Linnen, clean and white) best attended, (a guard of Angels is continually about them) best employ'd,) their fellowship is with the Father, and the Son) and shall at last have the best Inheritance, for, it is incorruptible,

Acts 7. 11.
ἀγενέστεροι.
1 John 3. 9.
1 John 12.
Col. 1. 18.
Rev. 2. 17.
Gen. 41. 38.
1 Pet. 4. 14.
Esay 61. 10.
54. 13.
Rev. 19. 18.
Psal 45. 13. 14.
Matth. 8. 10.
Heb. 1. *ult.*
1 John 1. 3.
1 Pet. 1. 4.

corruptible, undefiled, and r
served in Heaven for them.

So that it is a real, supernatu
ral, and universal change
wrought in the Soul, or a new
quality infus'd, after God's ow
Image.

(1.) *A Change.*

Morality does but polish, bu
Grace changes.

Luke 15. 24. *This my Son was dead, but i*
alive.

(2.) *A real Change.*

Not a relative change, but a
real one, not of our State, (for,
that is in Justification) but of our
Qualities, not of our Actions on-
ly, but of our Nature, for new
Actions may be, where there is no
new Nature,

Christ by taking our Nature be-
came Man, and we new Men
by

by partaking of his, he by the hypoſtatical Union, became Fleſh of our Fleſh, and we by the Myſtical, are Spiritual of his Spirit.

(3.) *A Supernatural Change.*

We are the Subjects, and the Word, is the uſual, and ordinary though not the only Inſtrument of it, but the Spirit, is the Efficient, it is not only the Witneſs, but the Worker of it.

A Spirit of Grace, not only as the gift of Grace, but as the Author of it. Gal. 4. 19. James 1.18,21. John 3. 5. 1 Cor. 6. 11. Zech. 12. 10.

(4.) *A Univerſal Change.*

Not Partial, but Univerſal, (all things are become new) *viz.* in the whole Man, inward, and outward, Soul, and Body.

(1.) In the Soul, *viz.* the upper, and lower Region, in the underſtanding there is Light, (God began

began with Light in the firſt Creation, and ſo he does in the ſecond in the Will, chearfulneſs and readineſs in its conformity to the Divine Will, either by doing, or ſuffering, in the Affections, Order, (they center upon the right Object) in the Conſcience, tenderneſs, and faithfulneſs (it proceeds according to Truth, though againſt it ſelf) and in the Heart, ſincerity and uprightneſs.

Totum hominem etſi non totaliter.

Original Sin is a Univerſal Principle, that ſours the whole lump of our Nature, and ſanctifying Grace is a Univerſal Principle that ſeaſons the whole Man, for, it comes into the Soul, as Light into the Air and Life into the Body.

(2.) In the Body.

The Soul indeed is the moſt proper Subject of Sin, but yet it has a Being in the Members of the Body, as the Inſtruments of it, our

our Bodies by Nature are corrupt, as well as our Souls, they are vile Bodies, not more in reſpect of Natural, than Moral defilement, nor more in regard of Subjection to Death, then Sin: for, there are not more Sinews, and Arteries, than there are Seeds of Sin in them, nor any Members of them, but as Inſtruments work in the Service of it, to iniquity unto iniquity, *viz.* from one ſin to another, both as to kind, and degree: but where Grace comes, it makes a thorough change in both, *viz.* in the Soul as to its Faculties, and in the Body as to its Members, in them, as to their qualities, in theſe, as to their uſe, ſo that they are (as in equity they ſhould be) as much employed for God, as they were againſt him,

The Fountain and Streams are inſeparable, and ſo is the new Heart, and new Life. Rom. 6. 19.

Or a new quality infused afte
Gods own Image.

A new Quality.

When a Musical instrument i
put in tune, the substance of th
instrument is the same, the Organ
(*viz.* The strings) are the same
and make a sound, the faculties o
the instruments are the same, bu
not the qualities, the sound re
mains, but the jar, and dispropor
tion of the sound is remov'd, s
when the Soul is by Grace renew
ed, that, and the faculties of it ar
the same, that they were, *viz.* A
to substance, but not as to qualifi
cation, they are not remov'd, but
renewed: the old things are set to a
new tune, and nothing more is re
quisite, for,

There is no need of new faculties in a state of glory, much less in a state of grace.

A new quality after Gods own
Image.

Adam

Adam was made in the Image of God, from it he (and we in him) fell by ſin, and to it we are again reſtored by Grace, being created after God, that is, like for like, juſt according to his Image, in ſuch an exact proportion as we are able to bear. Gen. 1. 26, 27. Rom. 3. 23. Eph. 4. 24. Col. 3. 10.

Holy as he is Holy, viz. *To quality and likeneſs, though not as to equality, and proportion.* 1 Pet. 1. 15.

By all which it plainly appears, that there are ſix things imply'd in, *viz.* The integrity of a ſanctified heart, a power, as well as a form, integrality of Obedience, conformity to the Divine pattern, a conſtancy in well-doing, and a doing all to the glory of God.

(1.) The integrity of a ſanctified heart.

It is not a thing of ſpeculation, but renovation, not a diſguiſe, or

thing in appearance only, but in reality, soundness at the root, truth in the inward parts, no adulterate, but current Coin, for the Metal and Stamp are both good, the outside and inside, and its glory (like that of the King's daughter) is within (the hidden man of the heart) as well as without, and best within, the outward Clothing is glorious, and so is the inward (the Sheeps body as well as the skin) and the more inward, the finer, like *Solomon's* Temple, that was glorious within, and most glorious in the Holy of Holies,

Rom. 2. 28.
Psal. 45. 13.
Matth. 7. 15.

God looks for a Christians name not in his face, but heart, and there it is, for his heart points to heaven, as well as his face,

(2.) A power, as well as a form.

In Evil, practice goes before profession, in good, profession goes

goes often before practiſe, but Grace leads to action, as well as profeſſion, the Stoicks ſpake good things, but did thoſe that were evil; the *Athenians* (as the old Man in the Theatre told them,) knew what was to be done, but did it not, but Grace leads to both, for, as it is in being, ſo it is in operation, where there is fire, there will be heat, and ſupernatural actions, where there is a ſupernatural life, for, the actions and life are ever alike,

1 Cor. 4. 20.
2 Tim. 3. 5.
Iſa. 48. 12.
Jer. 32. 40.
Mat. 23.27,28.
Col. 2.6. & 3.1.
Rev. 3. 9.

It is a contradiction to be good, and not to do ſo.

(3.) Integrality of Obedience.

Hypocriſie breaks the two Tables, divides the Commands, but Grace appears (as *Moſes*) with both Tables in its hand, and teaches Obedience to them, *viz.* Holineſs towards God, as well as Righteouſneſs towards man, and Righte-

Non eſt religio, ſed diſſimulatio, quæ per omnia non conſtat ſibi.

ouſneſs towards Man as well as Holineſs towards God, Holineſs is Righteouſneſs towards God; Righteouſneſs is Holineſs towards Man, that without Righteouſneſs is Hypocriſie, this, without Holineſs is Paganiſm, neither of them alone is enough; we are both or nothing; for the ſecond Table is like to the firſt, and the tryal of our Obedience to it,

Sanctitas eſt juſtitia erga deum, juſtitia eſt ſanctitas erga hominem.

Pſal. 119. 101. Luke 1. 6.

If we are but almoſt Holy, we are ungodly.

(4.) A conformity to the Divine pattern,

1 John 2. 6. Col. 2. 6.

Some actions of Chriſt were natural, and ſome of ſpecial favour, ſome were circumſtantial and indifferent, and ſome of Divine prerogative; ſome were Moral, and ſome Divine; ſome of theſe are matter of Love and Obſervation, ſome of Adoration, and ſome of Imitation; ſome things he did as God, ſome as Man, and ſome as both God

God and Man; ſome things he did not that we may, and ſome he could not do that we muſt, ſome things he did that we cannot, and ſome that we muſt not, and ſome things that we both may and muſt, equalize them we cannot, but imitate them we muſt; and Grace naturally leads to it, for it looks to Chriſt as a tree of Life, as well as of Knowledge, and when it cannot have his pattern for what it does, it will at all times be ſure of his allowance, for

It is ever, either a conquerer over ſin, or a combater with it.

(5.) A Conſtancy in well-doing.

Waters that have no fountain to feed them ſoon dry up, painted beauties quickly fade, mixed bodies ſoon corrupt, and what in Religion begins in Hypocriſie, will end in Apoſtaſie, but what be-

Ezek. 10. 10. *Rota intra rotam, veluti vita intra vitam, deſignans quod ſanctus ſibi vitâ non diſſonet.* Ambr.

gins in sincerity will abide, for it is the nature of Grace to bring all its works to perfection, perfection is its pattern, and it is (as the stone betwixt the Center and the Circumference) ever in motion to it,

Religion is our Rule, and that is ever the same, and so must our Actions be.

(6.) A doing all to the Glory of God.

All Creatures though never so despicable, even those of a lower, as well as of a higher rank Glorifie God, either subjectively, or objectively, and either passively or actively, God will be glorified by all passively, so the damned in Hell do, and wicked Men sometimes on Earth, but actively none do it but in a way of Holiness; one or the other he will have from us, for though he gives Grace to us, yet glory is a peculiar Royalty that

Psal. 148. 1. ad 11.

Isai. 42. 8.

that he keeps to himſelf, and he will be glorified either by us or upon us, be our head or make us his Footſtool, all his actions are circular, they begin and end in himſelf, and he would not be God if in all, he did not ſeek his glory, nor can we be ſaid to have any Grace, unleſs we do ſo too, for Grace is Holineſs to the Lord, a Law of Life, and a Divine power over-ruling all for God, oppoſite to the Law of Sin, that is againſt him, its principle is from God, and its main deſign for him as ready to every work, and impartial, and alike to all.

Actiones Dei ſunt optimæ, quia in ſeipſo conſiſtunt.

Every man for himſelf, is a principle of Atheiſm. Rom. 8. 2. 1 Theſ. 2. 12.

CHAP.

CHAP. II.

Of the Excellency of Grace.

GLory is the highest thing in Heaven, Grace the best thing on Earth, the true Riches, the one thing needful, the best gift, Gods Image, our earnest for Heaven, that which both secures it, and prepares for it, and therefore should above all things be sought after, for it makes us like to God, evidences our right to Heaven, and makes us meet for it.

1 Cor. 12. 31.

ἐξὲν λαμπρότερον τῆς ἀρετῆς.

1. It makes us like to God.

It is called the Divine Nature, not as a particle of it but as a representation only; in us it is a quality,

θεοσέβεια ἐξομοίωσα τῷ θεῷ τὸν ἄνθρωπον, Clem. Alex.

2 Pet. 1. 4.

lity but in God, it is his Nature, eſſential to him; and though tranſcendently in him yet may be formally in us, not by tranſubſtantiating our nature into the Divine Eſſence, but by transforming it into the Divine likeneſs. Not by a Communication of the Divine Eſſence, (for that is incommunicable) but by a participation of the Divine Grace, ſo far as the Image of what is infinite is expreſſible in a limited being, and the more we have, the more perfect we are, and the more connatural to him.

Non θειότης ſed θείας φύσεως, naturæ nomen non ſubſtantiam ſed qualitatem deſignat. Calvin. *Magnus ſine quantitate ſanctus ſine qualitate.*

As the Angels who are therefore the moſt perfect Creatures, becauſe the moſt like to God.

(2.) It Evidences our Right to Heaven.

Effects are more known then their cauſe, ſtreams are ſeen when their ſpring is not, the beams of the

the Sun (by looking to the Weſt) are ſeen before the body, the Life of a Tree is better known by its Fruits then Root, and our Election and Juſtification, beſt by our Sanctification; Gods work without us, and his good will to us, by that his good work in us, They are firſt, but they are ſeen firſt in this, it is not the cauſe of Election but the Fruit; nor the foundation of Juſtification but the Evidence, Juſtification promotes Sanctification, Sanctification aſſures Juſtification, and Juſtification, Glorification (whom he juſtifies them he glorifies) our Title to Heaven is from that, but the evidence of that Title is from this, and a better evidence of our Title to it, then if all the Angels in Heaven ſhould come down to tell us ſo, for it is Heaven begun, Heaven in a degree, Heaven in a lower diſpenſation, the Kingdom of God within us, that entitles us to the Kingdom without us, Heaven come down

Non cauſa rei, ſed cognitionis.

Rom. 8. 30.

down, and entred into us, that assures our Ascension and entrance into Heaven, the earnest of heaven, not a pawn, for a pawn is of another kind and may be called in, but an earnest is of the same kind, and shall certainly be made up.

The first-fruits to show how good, and an earnest to show how sure it is.

(3.) It makes us meet for Heaven.

The Life of grace and glory is but one, differing not specifically but gradually, as a part from the whole; for grace is glory in the spark, and glory is grace in the flame; that glory imperfect, this grace consummate; that the beginning of glory, this the perfection of grace; we go from one glory to another (from glory to glory,) *viz.* From grace which is imperfect glory, to that which is per-

Gratia est ætas infantilis gloriæ.

2 Cor. 3. 18.

perfect, and from one heaven to another, *viz.* from a heavenly converſation to a habitation that is heavenly, ſo that we our ſelves muſt be ſanctified if we expect an inheritance among them that are ſo; be partakers of the Divine Nature if we would injoy the Divine preſence, and be firſt made like to God before we can be made happy by him; for ſhould he in his Soveraignty diſpenſe with it yet he could not in a moral way make us happy without it, for the nature of the thing would not permit it; for if ſutableneſs makes happineſs, then the more there was of Divine approach unto us there, the more miſerable and not the more happy we ſhould be.

The Type of Heaven could not endure uncleanneſs, much leſs then will Heaven endure it.

CHAP.

CHAP. III.

Of Growth in Grace.

THE weak and ſtrong in grace muſt both grow in grace; the weak that they may be ſtrong, and the ſtrong that they may be ſtronger, and both that they may be filled with all the fulneſs of God. Eph. 3. 19.

The weak, that they may be ſtrong.

They muſt not content themſelves with their ſmall beginnings, to be always as new ſet Plants, and ſmoaking flax, nor ever ſpelling but be thriving, blowing up the ſpark into a flame, and going on to

to perfection, leaving the principles of the Doctrine of Christ (*procedendo a principiis*) as a Child leaves spelling in coming to Reading, or the Artificer leaves the Foundation in a Building adding the superstructure to it.

Heb. 6. 1.

The Time past may suffice for sin, but not for Grace.

The strong, that they may be stronger.

They must not think that they have already attained, but forgetting those things which are behind reach forth to those things which are before, that they may be perfecting, though not perfected.

Sunt viatores, non comprehensores, in viâ non in termino.

In Heaven they go into perfection, on Earth they must go on to it.

Phil. 3. 12, 13. Eph. 4. 12. 2 Pet. 3. 18. and 1. 5, 8.

(1.) To this they are called, They are commanded to grow in Grace, not only adding to faith ver-

vertue, but to their faith, faith; and to their vertue, vertue; that not only every grace may be in them, but that every grace in them may abound, and that they may be not only Holy, but ſtill (*viz.* more) Holy.

Rev. 22. 11. Ἔτι, Notes Augmentation as well as Continuation. 2 Theſſ. 3. 10. 4. 1. Phil. 1. 11. Eph. 1. 18. Gal. 5. 12.

It is a curſed ſatiety to be ſo fill'd with the Graces of the Spirit, as to think we have enough, or to deſire no more.

(2.) For this means are appointed,

Ordinances are the Means appointed to beget grace and to increaſe it, the Means of grace ſhow that they ſhould get grace, and are given to them that they may; if they deſpiſe or neglect them, they have no grace nor are like to have any; it is the perfection of Heaven indeed to be above them (they need not the ſtreams that are at the Fountain head) but it

argues weakness to think that they may be Christians, and yet whilst in their imperfect state, either live without them, or above them.

1 Pet. 2. 2.

The Candle will be of use, untill the day appears.

(3.) By this Saints are described,

Psal. 42. 1, 2.
1 Pet. 2. 2.

The Cypress-tree is fair, but not fruitful; the Fig-Tree is fruitful, but not fair; but the Church as the Olive-Tree is both fair and fruitful; there are no Truants in Christs School, they are ever learning indeed, but it is that they may attain to greater measures of knowledge than what they have, there are no Dwarfs in Christs Family; for being spiritually alive they hunger and thirst after Righteousness, and go from strength to strength, *viz*, not only from one good quality to another, but to an increase in all, there are no barren Sheep that belong to his Fold; for

Math. 5. 6.
Job 17. 9.
Cant. 6. 6.

for they all bear twins, nor any withered Trees in his Vine-yard, for it is a watered Garden, and all that are planted there, flouriſh; the Trees of Righteouſneſs are not indeed as all the Trees of Paradiſe were, *viz.* perfect at firſt (as to parts they are, though not as to degrees) but they are growing up to it.

Pſal. 92. 13, 14, 15.
John 15. 5.
Matth. 3. 20, 21.

The withering the blade was a ſign of the ſtony ground.

(4.) To this, Grace naturally tends.

Hoſ. 14. 5, 6.

Grace is compared to *Lebanon*, for ſmell, to the Vine of *Lebanon*; for taſte, to the Olive; for beauty, to the Lilly; for growth, to Light; which though ſmall at firſt yet ſhines more and more to the perfect day: to fire, that ariſes from a ſpark to a flame; to leaven that ſoon overſpreads the whole lump; to ſeeds, that ſprout from

Prov. 4. 18.
Mat. 13. 31, 32.

a blade to a ſtalk, and from that to ripe Corn, to Muſtard-ſeed, at firſt the leaſt of all ſeeds, but when grown the greateſt among Herbs; it is not perfect at firſt no more then Nature, nor has it any period, (any *maximum quod ſic*) beyond which it cannot go, for perfection is the ſtate to which it is appointed, and to which it tends, from faith to faith, from ſtrength to ſtrength, from light to light, and from glory to glory.

Pſal. 94. 7.
Iſa. 9. 7.
2 Cor. 3. 18, 21.
7. 1.
Ezek. 4. 7.

The waters of the Sanctuary were increaſing, and of the increaſe of Chriſts Kingdom within us there is no end.

(5.) It will bring glory to Chriſt, benefit to others, and comfort to themſelves.

(1.) Glory to Chriſt.

Chriſt received a fullneſs of Grace, not as a private, but as a publick perſon, *viz.* as a Sun to en-

enlighten, as a fountain to fill, as a root to quicken, and as a head to influence, a fulneſs in the higheſt degree, and the more we have of it, the more glory we ſhall bring unto him; for as the fruitfulneſs of a Tree commends the Root, ſo the increaſe of grace in us, ſhows the fulneſs of grace in Chriſt the fountain of it. Matth. 5. 16. John 15. 8. Phil. 1. 11.

If the Ciſtern is full, much more then the Spring that feeds it.

(2.) Benefit to others.

Grace was at firſt diſcovered by two communicating things, *viz.* Tongues and Fire, and the greater our eminency in it is, the more we ſhall excel to Edification, and be either as *Paul* or *Apollos*, *viz.* Planters of grace in others, or waterers of it. Acts 2. 3. 1 Theſ. 5. 11. 2 Cor. 9. 2.

One induſtrious Scholar and Artiſt encourages another, the

burning Coal, and lively Chriſtian put Life into dead ones.

(3.) Comfort to themſelves, *viz.* here and hereafter.

(1.) Here.

The beſt evidence of the truth of grace, is the growth of it; (for that which proves it to be ſtrong, proves it to be alive, and ſo it is of our right to Joy and Peace too, for none can rejoyce in a concealed good, or unknown Title) the weakeſt Child has a ground of comfort as a Child, but that which is grown up to years, can judge beſt of his Fathers Love and draw moſt comfort from it, and weak grace gives as much ground of comfort as a ſign, though not as an inſtrument, for that muſt paſs two Courts, *viz.* That of Heaven, and Conſcience, and it is ſtrong grace uſually that reads it there.

Where

Where grace is ſtrong, our union with Chriſt will be more clear, our Communion with him more full, and our joy flowing from it, will be ſo too.

(2.) Hereafter.

Gladneſs is ſown for the upright, Grace is the ſeed, Glory the Crop, the more Seed the greater Harveſt, the more Grace the more Glory; that is the work, and according to that ſhall the reward be, not for it but according to it, for as according to the matter of the work ſhall be the ſubſtance of the reward, ſo according to the meaſure of it ſhall be the degree, not only according to the quality of the work, but according to the degree.

Pſal. 97. 11. James 1. 18. Phil. 4. 17. Rom. 6. 22.

2 Cor. 5. 10. ὡς ὃ non ὡς ἃ *congruenter ad id quod fecerit, viz.* not only according to the quality of his deeds, but the degrees of thoſe qualities

He whoſe pound gained ten pounds was made Ruler over ten Cities.

Luke 19. 16, 17, 24.

Standing waters putrefie, Buildings not finished decay, Garments not worn grow moth-eaten, Stocks not improved will soon be spent, and Talents as soon be lost, by spending on the quick Stock we shall be impoverished, lose what we have by not adding to it, by not going forward go backward, and by not growing decline, we must not therefore stand still with the Sun in *Joshua*'s time, nor go back with that in *Hezekiah*'s, but go forward in strength with *David*'s (that rejoyceth as a mighty man to run his race) as Children of light nearer to the father of lights, that we may both secure what we have, and add unto it, and thereby weaken the habits of sin, and suppress the acts of it, for the stronger the habits of grace are the weaker will the habits of sin be, and the weaker the habits are the fewer will be the acts of it.

Ubi incepimus stare, descendimus.

Psal. 119. 5.

Grace

Grace alone will not do it, unleſs it be Grace Acted, nor Grace Acted, unleſs aſſiſted and increaſed.

CHAP. IV.

Of Quickning and Aſſiſting Grace.

THE ſtrong and weak in Grace muſt daily implore the Aſſiſting and Quickning influence of Grace, upon the Grace they have.

Quickning Grace is as neceſſary as Renewing Grace, auxiliary Grace as habitual; for that aſſiſts us in working as the other does in being, and are both from God. 1 Cor. 15. 10.

(1.) Re-

(1.) Renewing Grace.

Our natural being is in God, (for in him we Live, and Move) and ſo is our Spiritual being too; for grace is his Creature not ours, and by him alone it is that we are prepared to Grace, as well as to work, to him therefore the prime donor through Chriſt (the Way through which it is convey'd to us) we muſt (and with hope we may) go for it.

Luke 11. 13. Eph. 1. *ult.* 4. 7. James 1. 5.

When there is no Grace in us, yet without us there is, viz. *In him the God of all Grace there is enough.*

(2.) Quickning Grace.

John 1. 16. *Non plenitudinem ſed de plenitudine.*

The ſtrongeſt Grace in us is weak, but a drop of that fulneſs in Chriſt, a ray of that brightneſs in him the Sun of Righteouſneſs, and

and as ſuch, needs a daily ſupply and influence, as a little ſtrength, the more power to uphold it, a little Stock, the more Care to improve it; and a little Fire the more Blowing to Increaſe it.

Grace is contrary to our Nature and can receive no Quickning from it, it is as a ſmall Party in the Enemies quarters, that are eaſily overcome, as a ſpark in the Ocean, that is eaſily extinguiſhed, as a ſmall degree of heat brought into Water, that will as eaſily be wrought out, or as a foreign Plant in a ſoil contrary to its Nature, that will be as ſoon deſtroyed, were it not that a Divine Power was exerted, to Strengthen, Quicken, and Keep it alive: our Spiritual Life is hid with Chriſt in God, it comes from him, and is maintained by him, and therefore to him we muſt go for the power of Grace as

as well as the Inspiration; for
John 6. 63. Grace, and for Power to Act
Eph. 2. 1. the Grace received, for we can no more without his Assisting Grace do good, than we can without his exciting Grace, will it.

Every natural Motion in the Body, is from the Soul, and every Heavenly Motion in the Soul, from the Spirit.

CHAP.

CHAP. V.

Of Humility under Grace.

THE ſtrong and weak in Grace muſt walk humbly before God, under all the degrees of Grace received, the weak becauſe not ſtrong, and the ſtrong becauſe comparatively weak, *viz.* to what they ſhould, or might have been.

How great the means of Grace?
How ſmall the meaſures of it?

Their Sins ſhould humble them, and ſo ſhould their Graces too.

Their ſins,

Pride goes before a fall (the De-

Devil the firſt Apoſtate fell by it) but muſt not (in this ſenſe) follow it.

Prov. 16. 18. *Pride of Life is no fit Companion for ſinfulneſs of Life.*

Their Graces, for

They are all received, and therefore more matter for Humility then Pride, if thou didſt receive

1 Cor. 4. 7. why doeſt thou glory?

They that are proud of their Graces, and good Works, are Proud of their debts.

Pride is a ſin indeed of ſuch a Nature, that it will grow (if not prevented) in the moſt unſuſpected ſoil, *viz.* in the Garden of Grace, yea ſometimes out of Humility it ſelf, but there is no reaſon for it, for not only that, but every other Grace is imperfect.

It is true,

As the low Vines are more fruitful then tall Cedars, and Valleys

leys more then Mountains (for ſhowers and fruitful dews glide from the Hills to them) as the Violet that hangs its head loweſt, is the ſweeteſt of all Flowers; the Lilly of the Valleys, the moſt lovely of all Lillies; the heavieſt ears of Corn ſtoop loweſt to the Earth, the Metals and Waters that lye deepeſt in the Earth are the beſt, and ſweeteſt, ſo the more humble any are, the more Grace they have. The Proud would be thought to have moſt Grace, but the humble have moſt, but all received, for it is God that gives it. As the Moon is irradiated by the Sun, caſts no other Beams but what it has from it, and when at the Full, has then a dark ſpot, ſo every Grace is but a Ray from Chriſt the Sun of Righteouſneſs, and when brighteſt, has then its ſpot, an imperfection in its greateſt perfection; ſomething lacking (as in the *Theſſalonians* faith) to be perfected, and therefore

1 Pet. 5. 5.

1 Theſ. 3. 10.

fore as they that are most humble, have most Grace, so the more Grace we have the more humble we should be, for it is given in order to it.

To be Proud of Grace, is to poyson our selves with our Antidote.

Humility is the very basis, and Foundation of all vertue, the first stone, and top-stone in the spiritual Building, the most acceptable sacrifice we can offer to God, that which will give us honour in his eyes, and make us like unto him.

It is the foundation of all vertue, for we have none without it.

When Angels lost their humility they became Devils.

The most acceptable sacrifice we can offer to God.

A Sa-

A Sacrifice of Gods own framing, his Sacrifice, (his by efficiency, before ours by oblation) yea his ſacrifices, all and every one, the vertue, power, and value of all in one. Pſal. 51. 17.

Legal Sacrifices were broken Beaſts, Evangelical Sacrifices are humble and broken Hearts.

This will give us honour in the eyes of God, nothing has more ſhame attending it than Pride, (when Pride comes then comes ſhame) nor any thing more honour than Humility. Prov. 11. 2. 29. 23. Where Pride rides, there ſhame Lackeys, *Ital. Prov.*

(Honour upholds the humble in Spirit) nothing has more of humility in it, then meekneſs; nor any thing more of Ornament, it is called the Ornament of a meek ſpirit, which is in the ſight of God of great Price, Pride cannot ſet us ſo high in our eſteem as it does low in Gods, for he knows the proud afar off as Enemies in a way 1 Pet. 3. 9.

of contempt and in his due time will humble them, (their Pride shall bring them low, that shall humble them, if they themselves will not) nor humility put us so low in our esteem as high in Gods, for he has a respect to the lowly (the last shall be first) to them he looks (*viz.* with Affection, and delight) and with them he dwells, as truely with them on Earth, as with glorified Saints in Heaven.

Tantus quisque est quantus apud Deum.
1 Tim. 4. 6.

The Devils two dwellings, are Hell, and Proud hearts, but Gods are the higheſt heavens and loweſt hearts, there in his Glory, in theſe by his Grace.

It will make us like to God.

Pride makes us like Devils, (for they are the worſt Creatures, and the proudeſt) but humility makes us like to God, for Chriſt that was God was Humble, They through

Phil. 2. 7.
Matth. 11. 29.

through Pride would become Gods, God humbled himſelf to become Man, it was the Glory of his greatneſs to be clad with meekneſs, and ſurely then no leſs of our meanneſs and vileneſs (becauſe in this ſo like him) to be ſo too.

It is prodigious for ſinners to be Proud, when he that was God was humble.

CHAP. VI.

Of the weak and small degrees of Grace.

TRue Grace though weak, is matter of comfort to all in whom it is to be found, for it is as true Grace as the strongest, entitles us to Gods love, interests us in Christ, and the priviledges that come by him, and shall persevere to the end.

(1.) Weak Grace is as true Grace as the strongest.

Some have asserted, that none beleive without remarkable terrors, that there is no Faith where no

no assurance and look on weak Grace as no grace.

(1.) That none beleive without remarkable Terrors, which is not so, for the Spirit is an Arbitrary Agent in its works, either of sorrow or joy, and therefore though such a degree of Humiliation is necessary in order unto believing, as whereby we see a present and absolute need of Christ, yet as true it is, that if we are so far humbled we may as safely close with Christ, and rest upon him for Salvation as if wrought under the greatest terror and consternation, for that degree is enough, that drives us out of our selves to him.

No less will do, and no more is needful.

(2.) That there is no Faith, where no assurance, which is not so, for

Though Assurance is never without Faith, (the sealing work of the Spirit never without the sanctifying work of it,) yet Faith may be, and many times is without Assurance (the sanctifying work without the sealing work) the broad Seal of the Spirit, (*viz.* Grace in the habits, and acts of it) is common to all the Elect, but the privy Signet or seal of special favour, (*viz.* the Assurance of it) is given but to some onely.

Christ was familiar but with three of his Disciples.

(3.) Some look on weak grace as no grace,

As if there was no Faith but the Faith of an *Abraham*; no Meekness but the Meekness of a *Moses*, nor any Patience but the Patience of a *Job*, which is not so, for

(1.) Weak grace is as true grace as the strongest.

It

It is true,

As all flowers have not beauty, nor all Stars luſtre alike, ſo nor all Grace ſtrength alike, for God gives not Grace as he did Manna by the Omer, to all alike, but as he gives Riches, *viz.* to ſome more and to ſome leſs, yet the leaſt degree ſhows it to be true.

Canaans *Fruit was known by the Cluſters.*

In all Homogeneal things, the part is the ſame with the whole, the leaſt ray of Gold is as true Gold, as the greateſt wedge; the leaſt drop of Water, and ſpark of Fire, is Water and Fire; for the true and proper Nature of Water, and Fire is in them, as truely as in the Ocean and Flame, that Child is as true a man having all its parts, and members at the Birth, as a man grown; and weak Grace is as true Grace as the ſtrong, alike precious though not alike great; one and

2 Pet. 1. 1. ἰσότιμον, *ejuſdem pretii.*

the same in kind, though not in Degree and Measure.

The degree differs not the species.

So that if the Metal and stamp be good though small, it is current Coin, if the pulse beat though low, there is Life, and if but so much light as to make day, by that we may read the happiness of our condition, for the least degree of Grace is the earnest of the spirit.

The earnest secures the whole, it cannot be lost, it shall be made up.

Isa. 10. 6. (2.) Weak grace entitles us to Gods Love, Hypocrisie is the object of Gods wrath, sincerity of his Love, the highest degree is admirable, and the lowest amiable, for as the Gold-Smiths eyes are on the thin rays of Gold as well as the greater pieces, so are Jer. 5. 3. Gods on the Truth (thine eyes are

are upon the Truth) as well as the ſtrength of grace, and his heart works as truly to the leaſt, as to the greateſt meaſure of it (nay the expreſſion of tenderneſs ſeems to be moſt to that) for he loves us in regard of our intereſt, as well as our Eminency.

Iſa. 40. 11. 42. 37. Yea doubles, and trebles his promiſe to the weak in Grace, *viz.* he will gather them in his arms, carry them in his boſom and gently lead them.

Weak Saints as well as ſtrong are put in the Calendar of Saints.

(3.) Weak grace gives us an intereſt in Chriſt, *viz.* A ſure, equal and beneficial intereſt in him.

(1.) A ſure intereſt,

A Weak Child is as much a Child, as the ſtrong, and has as good a right to the inheritance, and weak Saints as well as ſtrong, are Sons, and if Sons, Heirs (for all Gods Sons inherit) they cannot loſe their Union, though they may the comfort of it, for their heavenly Father will not caſt them off for weakneſs.

They

Rom. 8. 17. Matth. 21. 19.

They are not tender, but withered branches, not weak, but rotten members, that are cut off.

(2.) An equal Interest.

A Father is not more a father to one Child then to another; in Affection he may, but not in Relation, nor Christ more a head to the strong in Grace, then to the weak, for

Relatio non suscipit magis, aut minus.

As in Nature so in Grace, every member has an equal Union, and Conjunction with the Head.

(3.) A beneficial Interest.

A weak hand may receive an Alms or a Pardon as well as a strong one; a trembling as a triumphing Faith may tye the Marriage knot betwixt Christ and us, and the least degree of grace entitles us to Life, as well as the greatest, for

The

The promiſe is made, not to the degree, but truth of it. John 3. 16. Rom. 3. 22. *Credo ſede languidâ Cruciger.*

(4.) Weak grace ſhall perſevere,

The light of the Sun may by an Eclipſe be obſcured, but not extinguiſht, the Communication of a Father may ceaſe, though the Relation remains, the joy of the Spirit may not be, where the Spirit is, as in Chriſts paſſion the Viſion was ſuſpended, though the Union was not broken, and he forſaken as to comfort tho not as to intereſt (he cried out my God, my God) the common works of the ſpirit, (*viz.* Knowledg, illumination and conviction) and the degree, of the ſpecial works too (ſuch as joy, and peace) may be loſt, but the ſaving works of it cannot, for the anointing received abides, the vigor of grace may be abated (as the ſtrength of a body may by a diſ- Pſal. 51. 8. 12. and 89. 32. John 14. 16. 1 John 2. 27.

a disease) the exercise of it may be interrupted, the acts of it for a time may cease whilst the habits remain, and the strong in grace may fall from some measures re-
Rev. 2. 4. ceived (as the Church of *Ephesus* left her first love as to degree) from a good frame, though not from a good state; to a lameness, as *Mephibosheth* fell, but not as *Dagon*, never to rise more; and as *Eutychus* into a swoon, but not as *Eli* to death, for

1 Sam. 5. 4.
2 Sam. 4. 4.

The fall shall never be so great, as to quite destroy the Life of Grace.

Solomons Temple was built on two Pillars, but this Truth has four to support it, *viz.* The Immutability of Gods love, the greatness of Gods power, the fidelity of Gods promise, and the perpetuity of Christs prayer.

(1.) The

(1.) The immutability of Gods love,

Gods love to his people is free, (it comes more freely from him, then water from a Fountain) and it is unchangeable too, (he loves to the end) for they are ſealed by his ſpirit, the ſealer is the Spirit, the ſeal is the grace of the Spirit that makes them ſure to God, (for he knows them that are his) and God to them (the Spirit witneſſes with their Spirits that they are the Sons of God) they are not ſealed one day, and cancelled another but when once ſo, for ever ſo, for it is to the day of Redemption.

Jer. 31. 3. Hoſ. 14. 4. 2 Tim. 2. 19. Rom. 8. 16. 1 Cor. 2. 12.

A ſure day, though a long one. Eph. 4. 30.

(2.) The greatneſs of Gods power.

The beſt if left to themſelves would ſoon fall, either through weakneſs or wantonneſs, but God that quickned them when dead, will

Eph. 2. 1.

will much more guide them when quickned, he that gave Life will strengthen it, and either keep them from falling, or when fallen raise them, so that though they fall, they shall not be utterly cast down.

Heb. 13. 5.

Premi, opprimi, non supprimi potest.

The strongest grace is weak, but the weakest is invincible, not as it is weak, but as he that keeps it is strong.

1 Pet. 4. 5. Matth. 8. 26.

(3.) The fidelity of Gods promise.

The good work begun shall be perfected, the bruised reed not broken but strengthned; the smoaking Flax not quenched, but blown up into a flame, and judgment sent forth to victory, by vertue of the Covenant, that is not only well ordered, but sure.

Matth. 12. 20. 16. 28. Phil. 1. 6. Jer. 32. 40.

2 Sam. 23. 5.

The new Creature can never die, for it is immortal, not (as one says) in its proper Essence, but

but by Covenant, as it is a Child of promiſe. 1 John 3. 9.

(4.) The perpetuity of Chriſts prayer.

Chriſt when on Earth pray'd that *Peters* faith might not fail, and ſo he does unceſſantly for all Believers, *viz.* not only that their faith, but every grace elſe may not fail, nor ſhall it, for becauſe he lives, they ſhall live alſo, for Luke 22. 32. John 14. 19. Heb. 7. 25.

He ever Lives, that their grace may never die.

Adam had a ſpiritual Life by Communion, but Saints have it by union with Chriſt, his Stock was greater then theirs, but it was not under ſo ſafe a Cuſtody, for his was in his own hand, but theirs is in Chriſts, he had a power to do what he will'd, but did not will what he could do, but they have a ſtrength from Chriſt both to

to will and to do, he had a power to ſtand, but they are kept by his power, and as no one bone of his natural body was broken, ſo nor any one of his Myſtical ever ſhall be, nor the leaſt member of his periſh, for

Phil. 2. 12, 13. 1 Pet. 1. 5.

Rather then that ſhould be, he would come again upon Earth, and be Crucified for it.

CHAP.

CHAP. VII.

The weak in Grace must not be discouraged under the small degrees of Grace, nor the strong in Grace despise the weak, but both go unto Christ, that they may receive of his fulness more abundant Grace.

(1.) THE weak in grace must not be discouraged under the small degrees of grace.

It is good to be humbled, but bad to be discouraged, if we consider, that none are perfect here, that the complaining of the want of Grace is Grace, that God judges

of all by their ſincerity, and that weak grace may be ſtrong.

(1.) None are perfect here,

Perfection is Twofold, *viz.* Inchoate, and compleat, inchoate perfection conſiſts in a freedom from the love, and allowance of all ſin, compleat perfection, in a freedom from the power, and preſence, being and prevalency of it, that is a perfection of parts, and attainable here, (we may have it and muſt, for we are nothing without it) but this is not, for it is not a perfection by imputation of Chriſts perfection (for ſo Saints are perfect here) but by inherent perfection, a perfection of degrees, to which nothing can be added, to make it greater or better, a perfection above that of *Adams* and of any Saints on Earth.

Above that of *Adams*.

His perfection was endowed but with a power not to ſin, but this

this with an impoſſibility to it, which is Gods perfection, for he cannot ſin.

His ſtate was perfect, but this is Permanent.

Above that of Saints on Earth.

Saints in Heaven (according to the Capacity of glorified Creatures) are pure, as God is pure in whom there is light and no darkneſs, but whilſt on Earth they (like the Tribe of *Manaſſeh*, of which one part was in the Land of *Canaan*, another part beyond *Jordan* in a polluted Land) are partly ſpiritual and partly carnal, one part light and another part darkneſs, and will be until they come to the Spirits of juſt men made perfect, where all imperfections ſhall be done away, they therefore that ſay they are without ſin, prove that they are not, for in ſaying ſo they lye and in ly-

Phil. 3. 12, 13. Heb. 12. 23. 1 Joh. 1. 8, 10.

ing they sin, and they that say they are perfect, show that they have not entered into the way of perfection, nor attained to so much knowledge, as to know their own ignorance.

Matth. 14. 31.

Christ said to one of the most eminent Apostles, O thou of little Faith.

Matth. 15. 28.

(2.) Complaining of the want of Grace, is Grace.

Neh. 1. 11. Isaiah 26. 9.

In Sin the Justice of God interprets the desire to be sin. (Lust makes Adultery without the act) and in grace, infinite love interprets the desire to be grace, for the promise is made to it, and Gods people from their desires have recourſed to him, and found comfort, a great blessing it is, when there are any Holy longings and desires in us after grace, for desires are grace, *viz.* If they are more after grace then any thing else, after it for its beauty, and ex-

Rom. 7. 19, 20. Heb. 13. 18.

excellency, after the higheſt degrees of it, and when conſtant and laborious, endeavouring after thoſe degrees deſired, ſenſe of deadneſs is a ſign of Life (none but the living complain,) complaining of the want of Chriſt is Chriſt in us, for we ſeek for him by him, (as the Woman in the Goſpel ask'd a Saviour, for and by a Saviour) and a deſire after grace is grace, for we ſeek after it by it, as we ſee the Sun by its own light, it is the loweſt degree indeed of grace, but yet a degree; and in whom it is to be found, their matter is good, and to them comfort belongs, for

Tota vita noſtra ſanctum deſiderium.

Pſal. 27. 4. John 20. 16.

The firſt breathings of the Life of Grace. 2 Sam. 15. 3.

As deſires are the fruits of the Spirit they are Grace formally.

(3.) God judges of all by their ſincerity.

Sincerity is Goſpel perfection, and as much of that there may be

under weak grace as under ſtrong, yea, ſometimes more in them that are weak in grace, then in thoſe that have ſtronger habits, failings ſpeak grace to be weak, but uprightneſs ſhows it to be true, and when ſo it is accepted, *Jobs* patience is only ſpoken of, ye have heard of the Patience of *Job* (tho ſometimes he was very impatient) And *Aſa's* ſincerity, the Reformation was not perfect, yet it ſeems the Reformer was in Gods account who accepts the will for the deed, judges of us by our better part, values our duties, more by weight then number, and our graces more by their truth then degree, he looks to the goodneſs of the Mettal, and if pure the very duſt of it ſhall have its allowance in the ſcales of the Sanctuary, to argue therefore, from the weakneſs of grace to a nullity, is as irrational, as to think, there is no fire but the flame, no ſtars but thoſe of the firſt Magnitude, or that the Sun is

2 Chro. 15. 17.

Non bonum in magno, ſed magnum in bono.

is not up becauſe it is not noon day.

The Heart may be perfect, where Grace is imperfect.

(4.) Weak grace may be ſtrong.

The promiſe of an increaſe of grace, is made to the truth of grace (beleiveſt thou? Thou ſhalt ſee greater things then theſe) and in the leaſt degree, there is a tendency to it, for it is the ſeed of grace, and that as the ſeed ſown gives hope of a Harveſt, nature has its morning, and full noon, and ſo has grace (the day of ſmall things) too, a laughing *Sarah* was at laſt a believing *Sarah*, *Nicodemus* that was fearful at firſt (a night-walker) was bold at laſt, and own'd a dead Maſter, whom the Diſciples forſook while alive; and *Peter* that thrice denied his Maſter was afterward couragious and laid down his Life for him.

John. 1. 50.

Gen. 8. 12. Heb. 11. 11.

Matth. 26.

Ital. Proverb. *Adde a drop to a drop and in time, it will be a Sea.*

(2.) The strong in grace must not despise the weak.

It is an Evil too many that are strong in grace, are prone to, *viz.* To glory in the great degrees of grace received, as if not received, and to despise the small degrees in others as if none, because such; the Moon is a dark body, and has no light but what it borrows from the Sun, nor any no not the brightest in grace any light, but what they receive from Christ the Sun of Righteousness, to be proud of it, is their weakness and infirmity, and great folly too, as will appear by considering, that strong grace was once weak, and the strongest may be stronger, that weak grace is true grace and may be useful.

Isa. 65. 5. Rom. 14. 10.

(1.) Strong

(1.) Strong grace was once weak.

The moſt ſpread Oak was once an Acorn, the ſtrongeſt beam was once a twig, grown *Paul* was once a Child, and the ſtrong in grace were once weak, and there- 1 Cor. 13. 11.
fore as unreaſonable to deſpiſe them that are ſo, as for the Artiſt in his Grammar to deſpiſe the Boy that is ſpelling his Letters, who by that aroſe to his Knowledge.

The greateſt Scholar began at firſt with a Letter.

(2.) Strong grace may be ſtronger.

Grace in Chriſt was greater at its firſt infuſion, then it can be in any at its full growth, and all that are ſanctified by him, are indeed truly ſanctified, but not equally, Luke 1. 80. and 2. 52.
a perfection of parts they all have, but not alike perfection of degrees,

grees, some more then others, but none so much as they may or should have, all truly but none fully, for they that are highest may yet go higher.

2 Cor. 3 *ult.*

Cant. 1. 11. *The Bride her self stood in need of Borders of Gold, and studs of Silver to be made her.*

(3.) Weak Grace is true grace.

In Christs School there are many forms, high and low, Plants in his Vineyard of all sizes, strong and tender, full grown and new set, Cedars and Shrubs, Lambs as well as Sheep in his Fold, and Embrio's and Babes as well as strong men in his Family, and they are all equally his.

Cant. 4. 14. and 7. 12. Isa. 40. 11. Joh. 21. 15, 16. Gal. 4. 19. 1 Joh. 2. 12, 13.

Mephibosheth *though Lame, yet he was of the blood Royal.*

(4.) Weak grace may be useful.

Cant. 1. 17. Buds of Roses, as they are sweet so

ſo they are uſeful too; Rafters though not ſo ſtrong as beams yet may ſerve for Building as well as they, the Vine though weak is fruitful; and weak grace may be of uſe as well as ſtrong, it may indeed have little or no comfort from Chriſt, yet it has no prejudice againſt him, and therefore may put out it ſelf in ſubjection to him, and ſervice for him, and ſometimes more then that which is ſtronger.

By Rafters ſome underſtand common grace, by beams ſaving grace, Others by Rafters weak grace, and by beams ſtrong grace.

There were Women that followed Chriſt when going to be Crucifyed, and ſtood by him, when others fled away, and forſook him, they were inſtructers to the Apoſtles.

Matth. 27. 55. Mark 15. 40, 41. Luke 23. 27, 28.

None overlook the filings of Gold, or duſt of Diamonds becauſe ſmall, nor ſlight the Moon becauſe of her ſpots, and borrowed light from the Sun, nor ſhould any deſpiſe the weak in grace, much

much less smite those feeble ones with the Tongue of reproach, but instruct those young beginners, cherish those tender Plants, feed those Lambs, and not stifle but foster those Babes with care and gentleness.

Zech. 4. 10.
Deut. 25. 18.
Isaiah 65. 5.
Rom. 14. 10.

If any Child meets with the tender hand, and easie voice, it is the weak one.

(3.) The strong and weak in grace, must go unto Christ that they may receive of his fulness more abundant grace.

John 1. 16.

The fulness of the God-head dwelt in Christ, not a part of the God-Head (for it is simple and indivisible) but all the fulness of it dwelt in him personally and Hypostatically, *viz*, The Godhead as united to the Manhood, and the fulness of the Godhead dwelling in him bodily, the fulness of grace dwelt in him habitually, a plenary and superlative fulness like that of

Col. 2. 9.

σωματικῶς,

of light in the Sun, a fulneſs above all that any Saint ever had on Earth (for theirs is but a fullneſs as to parts not as to degrees) or any in Heaven has or can have, (for theirs is not an abſolute fulneſs but according to their capacity only) a fulneſs of Grace in its greateſt extenſion as to every kind, and in its greateſt excellency as to every Degree, a fulneſs both objectively and ſubjectively, extenſively and intenſively, *viz.* as much as he needed for Ornament to himſelf, and influence to others.

There are no beams out of the Sun, no ſtreams out of the Fountain, nor any grace but from Chriſt the Golden Viol that fills all our Pipes, therefore to him both the ſtrong and weak in Grace muſt go with their empty veſſels, *viz.* Their thirſty ſouls that they may receive of his fulneſs Grace for Grace, *viz.* The ſame John 1. 16.

same specifical though not the gradual Grace, the same for likeness, though not for proportion the same for kind though not for degree, that as he as their head had it as in an Ocean to redundancy, so they as his members (which are his fulness) may have it by participation to sufficiency.

The empty he fills, but the full (viz. of Sin and Self) he sends empty away.

CHAP.

PART. II.

Of DUTY.

WHen *David* had sin'd the Message sent to him from God was, go tell *David*, but when he was going to Build the Temple, then it was go tell *David* my Servant, not only to show that we are then Gods Servants, when our Hearts are devoted to him (and not when we serve our sinful pleasures) but that it is our honour to be so, and the more we exceed in it, the more we exceed in honour also. 2 Sam. 14. 12. and 7. 5.

A greater honour it is to be a Servant to God, then to be Master

ster of the World, *David* (one of the best, and greatest of Kings) esteemed it his honour, and it is the honour of all good men, yea and of Angels too, (whose service is their happiness) by doing of it, we are not only enabled to it, but honoured by it, we not God, for he is perfect and can neither be hurt by our sins, nor helpt by our Duties, nor can we by the one, or the other, either detract from him, or adde unto him; a declarative honour indeed it is, that so many Millions of glorifyed Saints and Angels are about his Throne, and so many on Earth attend his service, but a greater honour it is, that he is not so needy as to want it, 'tis beneath him to hear the prayers of Angels, and an humbling himself to behold glorifyed Saints, and surely then much more to hear and behold polluted sinners.

Quo major sum eò magis laboro, & quo magis laboro eo major sum, Maximin.

Whatever has an efficient, has an end out of it self, but God is his own being, and his own happiness

Deus est sua beatitudo.

pineſs alſo, it is intranſient from him, and intrinſical to his own nature, he is happy in the reflexions of his own excellencies, exalted above all bleſſing and praiſe, and cannot be honoured by us, *viz.* by efficacy, though he may by teſtimony now that we may ſo by our Duties give honour to him, and thereby honour our ſelves, we muſt have an eſpecial regard to the principle, rule, manner, and end of Duty; do every Duty commanded, do Duty tho danger attend it, and difficulty be in it, be unſatisfied in the performance of Duty, unleſs God be ſought and found in it, beware of indiſpoſition to Duty and deadneſs in it, do Duty with our hearts, continue in it to the end, be humble after it, diſclaim all merit by it, and look beyond it unto Chriſt.

Servants have no will of their own, but are at their Maſters command.

CHAP. I.

A regard must be had to the Principle, Rule, Manner, and End of Duty.

(1.) TO the Principle.

The Principle leads into action, and such as the Principle is, such will the action be (for that as water rises no higher than its Fountain) the Principle of all Duty is either Flesh or Spirit, Death or Life, Sin or Grace; both are not good nor the Duties arising from both, it concerns us therefore to see that the Principle of

of Duty be good, if we would have the Duty approved as ſo, good fruit grows no where but upon a good Tree, and good works proceed only from good Principles, we muſt therefore be created in Chriſt Jeſus to good works, before we can do them, and be good before we can do good, for

Fias opus Dei prius quam feceris opera dei.

Things are ever in being, before they are in Operation.

(2.) To the Rule of Duty.

We are not to be a Rule to our ſelves, nor are we left without one; the Divine Precept (Gods Rule and not ours) is the ground of Duty; to go beyond it is Superſtition, to come ſhort of it is Hypocriſie; in one we are over Righteous, in the other, we are not Righteous enough, in the firſt we do too much, in the latter, too little; but by neither can we ei-

Galat. 6. 16. Eccleſ. 7. 16.

ther glorifie God or benefit our selves, for what is not done in obedience to the command is not done in Faith, and what is not of Faith is Sin, and that which is Sin will neither bring glory to God, nor comfort to our selves.

Rom. 14. 23.

The Command directs to Duty, the Promise quickens to it, but yet there is no Promise to encourage, but where there is a Precept to Obey; for Religion is Worship grounded on right Knowledge, and the divine Command is the ground of it.

Religio, est rectus de Deo sensus, & cultus.

Psal. 119. 4, 5, 6.

(3.) To the manner of Duty.

A Man and a Beast may do the same thing, a Child and a Slave may perform the same service, and a Saint and a Hypocrite the same Duty, yet all in a different manner; but as no Duty though materially good, unless formally so, (*viz.* so as to manner) is good at all

all (for the command has a reſpect to both, and therefore a negligence in it is a ſin, as well as the neglect of it) ſo no Duty is formally good, *viz.* ſo as to manner, unleſs the will is engag'd in it, for grace is governed by a free and loyal Law, acts from a free and generous principle, looks to Duty not as a task but debt; not as a fine but rent; as a priviledge not as a penance, and not only does it, but delights to do it; and the more there is of delight and willingneſs in it, the more eaſie it will be in it ſelf, and the more acceptable to God, for

Mal. 3. 14. Rom. 6. 17. and 12. 8. Titus 2. 14. Heb. 4. 2. James 5. 16., Matth. 21. 7, 12, 13.

Magis eligenda eſt voluntas ſine actione quam actio ſine bonâ voluntate, deus delectatur affectu magis quam effectu.

Willingneſs is as the fat of the ſacrifice, that he has reſerved to himſelf.

Levit. 3. 16. James 2. 8. Pſal. 110. 3: Willingneſſes. Heb.

(4.) To the End of the Duty.

The End (as the Moraliſt ſays) ſpecifies an action and makes it, either good or bad, ſuch as the

Perfectio cujuscunque eſt finis, virtutes non officiis ſed finibus diſtinguuntur.

End is, such is the Action; and such as our Ends are in Duty such is the Duty, since then nothing is more to be regarded in Duty, then the End, nor any thing in the End more to be valued then the glory of God, all the lines of Duty must be drawn to that center.

God must be the End, as well as the object of duty, his name must be the beginning, and his Glory the end of all.

CHAP.

CHAP. II.

Obedience muſt be to every Duty Commanded.

EVery Duty has its priviledg, and every priviledge its Duty; the greater the priviledge the greater the obligation, as well as encouragement to Duty, none ſhare in the priviledges purchaſed by Chriſt, but thoſe that do the duties commanded by him, nor any that do the duties, unleſs they do, not ſome only, but all: the Divine authority runs through every command, both great and ſmall, negative and affirmative, publick and private, perſonal and relative, diffi-

cult and eaſie, and ſo muſt our obedience too, we are not idle retainers, but covenant Servants, and muſt neither neglect our work, nor pick and chuſe it, obey (as *Herod*) in ſome things only, but (as *Noah*) in all, not by halves, as *Apollonius* ſaluted *Decimus* by the name of *Quintus*, or as the eccho that ſometimes anſwers but one word, but fully as the copy anſwers the original, word for word, not as a ſphere upon a plain, that touches but in a point, but as a plain upon a plain, that touches in all.

Gen. 6. 22. Pſ. 119. 6. 101. Acts 13. 22. πάντα θελήματα, Jam. 2. 10.

Quicquid propter deum ſit æqualiter ſit.

Integrality is the beſt note of integrity, we obey not truly, unleſs fully.

CHAP.

CHAP. III.

Duty muſt be done, though danger attend it, and difficulty be in it.

MOſt mind their condition, more then their Duty, or their condition ſo much as to forget the Duty of it, but if ever we would receive any good by our condition, we muſt mind the Duty of the condition, more then the condition, and do the Duty of it, if we would receive any benefit by it, and the Duty, though danger attend it, and difficulty be in it.

(1.) Though

(1.) Though danger attend it.

Dulce eſt periculum ſequi deum.

Pietas ſola ſecuritas.

We may deprecate danger, but muſt not either ſhun or flee from Duty to avoid it, for it may prove the next way to it, while we keep in the road betwixt Sun and Sun, we are under the protection of the Law, and when in the way of our Duty, we are under the protection of Heaven, for there are Angels, yea God himſelf to protect us; uſually duty and ſafety go together, but were it not ſo we muſt be faithful to duty, though thereby we endanger our ſafety, as *Athanaſius* againſt *Conſtantine*, and the whole World of *Arrians*, St. *Ambroſe* againſt *Theodoſius*, and St. *Chryſoſtom* againſt *Eudoxia*.

Acts 4. 19, 20.

Unus homo totius orbis impetum ſuſtinuit.

Though (with *Lot* and *Elijah*) we are left alone, and (with *Joſhua*) have none to ſide with us, though (with *David*) we appear vile in the eyes of the World, and are in danger (with *Eſther*) to periſh, though there are none to

Joſh. 24. 15.
2 Sam. 6. 22.
Eſther 4. 16.

en-

encourage us, yea though all riſe up and oppoſe us in the doing of it.

Thrice happy the Chriſtian, that is found in the way of Duty, though in the way of danger, they that flee are Hirelings. Acts 20. 24. Joh. 10. 12, 13.

(2.) Though difficulty be in it.

We muſt not queſtion the performance of what is promiſed on Gods part, though never ſo ſeemingly impoſſible to ſenſe, nor neglect the performance of what is commanded on our part though never ſo difficult, but ſtedfaſtly believe what is in the promiſe, and faithfully do what is in the Precept, the leſs the Sin is we are tempted to, the more ſtrenuouſly it muſt be oppoſed (we have no love to God, if we offend him in that which is little) and the greater the Duty is that we

Quo levius mandatum eo gravius peccatum.

we are called to, the more readily it must be obeyed (we have but little love to God, if we do not please him by our obedience to difficult commands as well as easie) by mortifying one sin, we shall be the better enabled to mortifie another, and by the conscionable performance of one Duty, we shall gather strength for any or all; the more we do in Duty the more we may, the more we do the more comfort we shall find, and the less difficulty, for Christs yoke grows easie with wearing, and his burden light with carrying; the more we labour the stronger we shall grow; the more we continue in well doing, the less weary we shall be of it: and therefore should be found in the way of duty though difficult, and continue in it, until it is not; that we may either find no difficulties or make them none, by overcoming them.

Matth. 11. 29.

Non dicit nullum jugum, sed leve, grave quia jugum, suave, quia tuum.

Grave dum tollis, suave, cum tuleris, Anselm.

It

It is True,

The leaſt Duty is too great for our ſtrength, but the greateſt is not for Chriſts, we muſt not depend on our ſtrength, nor deſpair of his; the Command calls to Duty, the Promiſe aſſures ſtrength; to him therefore muſt we go (in whom the Promiſe is yea and Amen) that we may receive what is in the Promiſe, to do what is in the precept, *viz.* ſtrength with *Abraham* to forſake, with *Job* to bear all, and with *Paul* to do all.

Chriſt Perſonal will ſtrengthen Chriſt Myſtical, and an Omnipotent God can at any time make us (as it were) Omnipotent Creatures.

——*I can do all things through Chriſt ſtrengthning me.* Phil. 4. 11.

CHAP.

CHAP. IV.

God must be sought in Duty.

GOD in Covenant is not enough, unless enjoyed in the way of duty, interest in him, and Communion with him are the two principal things to be sought after, and may be found in the way of duty, Legal Ordinances were but Types of Christ, and had no vertue in them but as relating to him, who was the substance of those Shadows, and the kernels of those shells, nor are evangelical duties any thing, unless they bring us to the God of them.

They were offered *cum quâdam protestatione futuri Messiæ.* Tostatus.

It

It is true,

By going from them we go from God, and by ſlighting them contemn him, but barely to return to them is not enough, unleſs we draw nigh to God by them, Communion with whom is both the Life and End of them, God and they are ſeparable, and when it is ſo they are but dead and empty things, the greater our diſtance is from God in them, the leſs enlarged and enflamed, the more contracted and ſtrengthned our hearts will be, as the farther Rivers are from the Sea, the narrower and ſhallower they are, but the nigher we draw to God by them, and the more we ſee of him in them the more lively we ſhall be, as the nearer we ſit to the Fire, or the more direct we live under the beams of the Sun, the more heat and warmth we ſhall feel. We muſt not then reſt ſatisfied without them, nor without God in them, but let theſe golden

golden buckets down to him the Fountain of Life, that we may drink and be ſatisfied: going into the Tabernacle was not enough to *Moſes*, nor into the Sanctuary enough to *David* unleſs they might ſee Gods glory, and power there; nor ſhould it be enough to us that we are found in the way of duty, unleſs we may find God there; nor that at any time we ſit at Chriſts Table, unleſs he himſelf (the Maſter of the feaſt) be there alſo, without whom our Spikenard will not give forth its ſmell.

Exod. 33. 9, 18. Pſal. 63. 2.

Cant. 1. 12.

We muſt not draw nigh to duty with a leſs deſign, then of drawing nigh to God by it, nor leave it, until we have got ſomething from him, nor at any time draw nigh to him, but ſo as never to go from him without him.

CHAP.

CHAP. V.

Indiſpoſition to Duty, and deadneſs in Duty muſt be avoided, but yet Duty muſt not be either neglected, or caſt off for it.

THey that are ſpiritually alive as to ſtate, are many times dead as to frame, and as ſuch need quickning and exciting grace to aſſiſt them in the performance of Duty, that they may, not only walk, but run in the way of it, but muſt not either ſtep out of the way of Duty, or ſtand Iſa. 40. 31.

ſtill in it, though they have it not, but go on as the Traveller, who goes on his way when the Weather is not pleaſant, though moſt chearfully when it is ſo, they muſt not caſt off duty for blaſphemous thoughts, (this would be to give Homage to the Devil, while they deny it to God) much leſs then, for deadneſs in it, but act Faith, when they cannot act fervency, and Obedience, though without preſent pay in their hand, for,

It is ever a time for duty, though not ever a time for comfort.

Duty is a burden to a ſinner, want of Life in duty a burden to a Saint, but yet to do duty, and truſt in God, under diſcouragements, are the nobleſt acts of Faith, and ſuch as will prepare, and make way for duty and comfort too.

(1.) For

(1.) For Duty.

By constant rubbing heat is brought into benummed members, by using Limbs we have them, and by doing duty, we shall be enabled to it, for the more frequent we are in it, the less weary, and the more lively we shall be.

Acts strengthen habits, the way not to be weary in duty, is to run a pace.

(2.) For Comfort.

Wood though green by constant blowing upon it, will burn and sparks will fall from a flint, by continuing the stroke, and by continuance in duty, we make way to our Comfort, whilst the Eunuch continued reading, and *Paul* praying *Philip* was sent to one, and *Ananias* to the other,

Acts 8. 26, 27, 28. and 9. 11.

and whilst we are diligent in duty, Comfort will appear, if not at the beginning nor in the middle, yet at the end of it.

Many of Davids *Psalms that begin with complaints, end with praise.*

CHAP.

CHAP. VI.

The Heart muſt be concerned in every motion to duty and in it.

(1.) GOD Commands it.

Not the Skin of a Beaſt, but the Entrails and inward parts under the Law were to be offered to God, and the Worſhip of the Spirit muſt now be given to him, who is a ſpirit and the God of ſpirits, all duties are commanded for the Hearts ſake, that is the pureſt part of Worſhip, and without it God will be (as *Apollo*) without a ſacrifice. Num. 27. 26. John 4. 24.

Gen. 22. 7. *The Wood may be there, but not the Sacrifice.*

(2.) God values every duty by the Heart.

He measures our sins by the inward motions of our hearts to them (there may be Adultery without the act, and Murder without a blow) and so he does our duties too, by the desire of our hearts to them, and the motion of our hearts in them, and the more there is of the heart in sin and duty, the worse or better it is esteemed by him.

Matth. 5. 28. 1 John 3. 15.

God is judge of Affections, we of Actions, we of Mens hearts by their Actions; he of their Actions by their hearts, and such as they are such are we in his esteem.

(3.) God

(3.) God abhors every duty perform'd without the heart.

Every Sacrifice under the Law, that was either imperfect, not preſcribed, without the inward parts, or rent and torn, was an abomination to God, the firſt implyed falſe Worſhip, the ſecond Will Worſhip, the two latter formal and Hypocritical Worſhip, not only to ſhow, how much he abhorred cruelty, but how much he abhorred a ſacrifice rent and torn (in an evil ſenſe) betwixt him and our luſts, the richer the Jewel the baſer the counterfeit, the whiter the Leper the worſe, and the more Hypocriſie there is in duty, the worſe that duty, for Hypocriſie is but an appearance only, and God who is being hates that which is nothing but appearance; Hypocriſie is a practical lye, and God who is truth it ſelf can never be reconciled to a

Amat deus Cor contritum, odit verò Cor divisum.

lye; without the heart, duty is nothing; for when things are not true they are not at all a vain Oblation, (like *Prometheus* his offering up his bones to *Jupiter*) and nothing worth.

Exod. 29. 18.
Psal. 51. 10.

So much as there is of the heart wanting in any duty, so much we sin in it.

(4.) God accepts the meaneſt duty with the heart.

Two Turtles and an Ephah of fine Flower were accepted under the Law, two Mites were regarded, and commended in the Gospel, the labour of an hour in the Vineyard was rewarded, and the gift of a cup of cold Water to a Prophet, has the promise of a Prophets reward, and imperfect duties if sincere shall be accepted, good Affections shall go for actions

ons, purpoſes for endeavours, and deſires for deeds, if the heart is in them, and a power wanting to perform them; for God then accepts the will for the deed, when we ſincerely will it, though we cannot do it.

1 Kings 8. 18.
Pſal. 32. 5.
2 Cor. 8. 12.

Duty can never make up the want of ſincerity, but ſincerity will imperfections, and defects in duty.

——*The upright are perfect.* Gen. 17. 1.

CHAP.

CHAP. VII.

Duty must be continued in to the End.

Mala pati, bona agere, & perseverare, sunt tria Christianorum.

Ephraims Goodness made an appearance for a while only, like the morning Cloud it was soon scattered, and as the early dew soon dried up, the *Galatians* zeal was hot, but of no long continuance, they started like some high mettal'd Horses, and ran their course well for a time, but were soon tired, and many begin in the spirit but end in the flesh, their latter end proves worse then their beginning; like the Image in *Daniel* the lower

Hos. 6. 4. Galat. 5. 7. Dan. 2. 52. The Breast and Arms of Silver the Belly and Thighs of brass the Legs of Iron, and feet part of iron, and part of Clay.

lower the worſe, but our motion to Heaven if true, is like Heavens motion to us, *viz.* Regular and perpetual, it is not eccentrick, nor diſorderly, but guided by a rule, and conſtant, not like that of the ſhadow on a Sundial, but that of a Clock, *viz.* By night as well by day, a progreſſive motion, like that of the living Creatures in *Ezekiel*, going forward, and the nigher Heaven the Center, the ſwifter.

Gen. 28. 12.
Ezek. 19. 12.

Violent motions are ſwifteſt at firſt, natural motions are ſloweſt at firſt, and ſwifteſt at laſt.

(1.) Sincerity will be evidenced by it.

Fixed Stars abide in their Orb, but Meteors fed from below, which ſeem great, ſoon diſſolve after a great blaze into their firſt Elements, true Gold ever keeps its

its blush or colour, but what is guilded, though it shine at first, will quickly lose its lustre, and what in Religion begins in Hypocrisie will fade, and come to nothing; for Hypocrisie and Apostacy, are (as one says) like the symbolical Elements, whereof one quickly slips into the other; a hypocrite being a secret Apostate, and an Apostate an open hypocrite.

Quemque deus de fine judicat, non de vitâ.
Quod vix fit, fit, quod ferè fit, non fit.
1 John 2. 17.

Well doing is the being of a Christian, continuance in it, is his perfection.

(2.) Safety depends upon it.

The Garland is not in the middle of the Race, but at the end and for none but such, as run to the end of it, the Crown is not for fighters but Conquerors, the day is the time for work, the evening (not noon) the time for wages, the Loiterer shall have none tho he

Ezek. 18. 26, 27.
Matth. 20. 8, 9.
Gal. 6. 9.
Rev. 14. 13.
Christus deficientes supportat, vincentes coronat.

he go early into the Vineyard, nor the labourer loſe them though he come late, if he continue to the evening; Heaven is a place for reſt, an everlaſting Sabbath, none enter in, but them that work in their ſix days; none are glorified in that Eternity, but thoſe that ſerve God in theirs; therefore if we would have our works follow us, we muſt be diligent in them, not for a time only, but to the going down of the Sun of our Life.

If our works are Crowned with perſeverance, we (the workers) ſhall be Crowned with Glory, not for the merit of our works, but as workers for the merit of Chriſt.

CHAP.

CHAP. VIII.

All Merit by Duty must be disclaimed.

WE must not be proud of Duty, nor put any trust in it, but walk humbly after duty, disclaim all merit by it, and look beyond it unto Christ.

(1.) We must be humble after duty.

Gen. 28.16,17. *Jacob* when he awaked out of his sleep, where God appeared to him, was afraid (how dreadful
1 King. 19.13. said he, is this place!) *Elijah* wrapped his face in a mantle

le, when the Glory of God passed before him, *Job* abhorr'd himself, and *Isaiah* cried out he was undone, when he had seen God, and the nearer our approach to God, and the higher our Communion with him is, the lower we must be in our esteem. Job 42. 5, 6. Isaiah 6. 5.

Stars are not seen when the Sun appears, and the more direct our shadow is under it, the lesser it is; for bodies just under it, cast no shadow.

(2.) We must disclaim all merit by duty.

The dutiful necessity must be maintained (both doctrinally and practically) the meritorious necessity must be disclaimed. Titus 3. 8.

That which Saul *acknowledged as gain,* Paul *accounted loss.* Phil. 3. 8, 9.

And

And there is good reason for it, in that

(1.) Every duty is performed by the strength of another, *viz.* Phil. 2. 12,13. Gods strength worketh in us both to will and to do, it is a gift by grace to us, before a work by grace from us, and therefore can no more be meritorious, then one gift received can oblige the donor to give another that are both his own.

It should oblige the receiver to gratitude, but cannot the donor to bounty.

(2.) The more we do, the more we are indebted to God, for the opportunity, in which we do it, and the strength by which we are inabled to it.

By paying our debts, we increase them.

(2.) Every

(3.) Every duty is weak and empty, imperfect and defective, (like Coin clipt within the Ring) ſomething is wanting that we might do and much more that we ſhould, the ſtrongeſt grace has ſome weakneſs, and the beſt duty ſome imperfection attending it, our Righteouſneſs is but a rag, too narrow to cover our unrighteouſneſs, imperfect, and cannot be meritorious.

We cannot merit that by an imperfect Righteouſneſs, which Chriſt has merited (and none but he could) by a perfect one. 2 Cor. 5. 20, 21.

(4.) Every duty has a mixture of ſin in it.

There is not only ſomething wanting that ſhould be, but ſomething in it (*viz.* Sin) that ſhould not; it may glitter, but there is an alloy in it, much droſs in the

Gold, a filthy Rag, impure as well as imperfect, too much of one, and too little of the other.

Pſal. 91. 8. Heb. 2. 2. 2 Pet. 2. 13.

Where there is guilt, there can be no reward, nor any merit where a puniſhment is due, but that reward only that is due to the wicked.

(5.) No duty is profitable to God, to whom it is performed.

Perfect duty (if it could be) adds no more to him, then the idolaters worſhiping of the Sun adds luſtre to it; duty as offered up by Chriſt the Mediator is acceptable to God, but not gainful, he is pleaſed with it, but not profited by it.

God loſes nothing by our ſins, nor gets any thing by our duties.

(6.) Every

(6.) Every duty is a debt, the greateſt, as well as the leaſt, and we can no more merit by it, than we can pay one debt with another, or a greater debt with a leſs: the laſt ſum of Money paid by a debtor, does not diſcharge the old arrears, nor any of our Duties, nor all of them diſcharge the old debt of obedience, due to God, they are leſs then the payment of a farthing to the greateſt debt that ever was contracted, leſs then nothing, they cannot pay the intereſt, (which is due to God for his patient forbearance) much leſs the principal; they are good in themſelves, and in their place, but will not go for pay, if they were perfect, they come in too late to do it, but they are imperfect and cannot. *Officium debitum.* John 5. 40. Heb. 7. 25.

Chriſt our ſurety only can in whoſe name the bond is taken.

Psal. 71. 16.

(3.) We must look beyond duty unto Christ, without duty we cannot go to Heaven, for we are not sav'd without it, nor without distrust to it, for we are not sav'd with any respect to it; to neglect duty, is prophaneness, to trust in it, is Idolatry, by one we contemn God, by whom it is commanded, by the other we reject Christ, in whom alone it is accepted, in obedience to the command we must do it, and in honour to Christ, (as well as safety to our selves) we must renounce all confidence in it, do it because Christ, without it, will not save us, place no confidence in it, because that without him cannot; to his Spirit we must look for assistance to duty, and to his merit, for the acceptance of it, without that we can do nothing, and without this if we could do any thing, it would not be accepted, for our confessions of sin need

Cum Minervâ move manum, qui creavit te, sine te non salvabit te, sine te, nil tibi, sine te, omnis virtus absq; Christo, vitium, sordet natura sine gratia, sordet in conspectu judicis quod fulget in conspectu operantis.

need confeſſing, they as well as our other ſins, need pardon, our tears need waſhing, and our moſt holy offering, a ſacrifice.

The Cherubims that are pure Creatures, look towards a Mercy-Seat and therefore, well may we who have ſo much impurity in us. John 15. 5.

Chriſt the Lord of Glory became a ſervant for us, that of Slaves we might become ſervants, (*viz.* of Slaves to ſin, Servants of Righteouſneſs,) it was a long and a hard ſervice that he underwent, and a dear price (far more worth then our ſervice) that he paid for it, no ſlavery like that, no price like this, nor ſhould any ſervice be like ours, that we return to him for it.

Let us then ſhow that he is our Lord, by our obedience to him, and that we are his faithful ſervants by the duty we perform to him, *viz.* a ſincere, chearful, univerſal,

verſal and perpetual, not only living but dying his ſervants, to this equity obliges and no leſs our intereſt, for in ſerving him we ſerve our ſelves.

In all his ſervice, there is more of wages, then of work.

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